

U.S.

# Home Mission Lesson

PREPARED BY MARY G. BURDETTE

The Entire Course Revised and Illustrated 1910

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## LESSON II.

*The Women's Baptist Home Mission Society—Thirty-two Years.*



HEADQUARTERS OF THE WOMAN'S AMERICAN BAPTIST HOME MISSION SOCIETY  
AND BAPTIST MISSIONARY TRAINING SCHOOL

2969 Vernon Avenue  
CHICAGO, ILL.



OUR PRESIDENT, MRS. A. G. LESTER

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## LESSON II.

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“FOR THE LOVE OF CHRIST AND HIS NAME.”

Land of our love, thy daughters meet  
In love and worship, at the feet  
Of Christ, the Lord of lands, to claim  
Redemption for thee in His name.

The ceaseless tide of human souls  
From either sea that o'er thee rolls  
Grows dark with ignorance and shame.  
We ask redemption in His name.

Thy simple children of the sun,  
From bitter bonds so dearly won,  
Stretch forth their hands with us, and claim  
A new redemption in His name.

For homes of poverty and woe,  
Where love upon the hearth burns low;  
For helpless childhood, born to shame,  
We ask redemption in His name.

Lord over all, as through the years  
We plant with joy, or sow with tears,  
Help us to serve, 'mid praise or blame,  
“For love of Christ, and in His name.”

—M. A. Lathbury, in *Lend a Hand*.

1. When and where was the Women's Baptist Home Mission Society organized?

The Women's Baptist Home Mission Society was organized February 1, 1877, in the Michigan Avenue (now Immanuel) Baptist Church, in the city of Chicago.



MRS. KATHERINE STORY WESTFALL

Corresponding Secretary of the Woman's American Baptist Home Mission Society

2. Give a brief statement of the providential events culminating in this organization.

Five years previous to the organization of the Women's Baptist Home Mission Society, at an annual meeting of the Woman's Foreign Missionary Society of the West, a paper was read urging the great need of

women's work in Home Missions and advocating its prosecution side by side with the foreign work. A year later the subject of such an organization was discussed by the women of Chicago, and though then regarded as not feasible, and therefore temporarily abandoned, it continued to have a place in their thought and convictions. These convictions were strengthened year by year, both by the tender, earnest appeals of Miss J. P. Moore for help in the work she was doing single-handed in the homes of the freed people of New Orleans, and by the ever-present consciousness that the millions of degraded homes in our own as well as in heathen lands had a special claim on the sympathy and efforts of Christian women.

In the summer of 1876 Mrs. Emily Lucas Blackall, then of Chicago, visited the Indian Territory with her husband, Dr. C. R. Blackall, and there saw a similar need for the labors of Christian women among those people. She talked to the Indian women about the improvement of their homes, the education of their children, the needs of Christian living, and found them ready, only waiting for instruction to enter upon Christian work. So grateful were they for the blessings of the gospel, that in their poverty they were anxious to help send it to the wild tribes beyond, and Mrs. Blackall organized among them a Women's Home Mission Society. Soon after a most touching appeal was sent by these same Indian women through Major G. W. Ingalls, to the women of Chicago, to aid them in their work, and also to send them Christian women to teach Indian women how to live. The good that might thus be accomplished was no longer a question or an experiment, for in the results that God was accomplishing through Miss Moore alone, amidst almost overwhelming discouragements and difficulties, were seen the grand possibilities of a multiplication of similar missions among the freed people, the Indians, and immigrant races in our land. These things combined to deepen the impression made on those whose hearts had already been so stirred with the need of the *united* effort of Baptist women for the enlightenment and salvation of these neglected people, and culminated in the formation of the Women's Baptist Home Mission Society, in whose history during more than a quarter of a century God has signally manifested His approval.

In 1909 the Woman's American Baptist Home Mission Society, with headquarters in Boston, Mass., and the Women's Baptist Home Mission Society consolidated, to be known as the Woman's American Baptist Home Mission Society. The headquarters of the Society are in Chicago. In May, 1910, the Society became a co-operating part of the Northern Baptist Convention.

3. Who were the first President, Corresponding Secretary and Treasurer, and who now fill these offices?

*Mrs. J. N. Crouse* was the first president, and served the Society for thirty years. On account of ill health she resigned, her resignation taking effect May, 1907. She was elected honorary president for life. In May, 1907, *Mrs. R. S. MacArthur* was elected acting president. *Mrs. John*



MRS. EMMA C. MARSHALL  
Treasurer Woman's American Baptist Home Mission Society

*Nuveen* was *Mrs. Crouse's* able successor for two years, when she was called to her heavenly home. *Mrs. A. G. Lester* was elected president in May, 1910. *Mrs. Carlos Swift* was the first corresponding secretary and filled the position grandly until failing health compelled her resignation in 1883. In 1884 *Miss M. G. Burdette* succeeded her, and held the office until God called her home, September 1907. *Mrs. Katherine S. Westfall* is now the efficient corresponding secretary. *Mrs. R. R. Donnelley* was elected treasurer in November, 1877. Her resignation in 1890 created a vacancy, which was filled by the election of *Mrs. A. H. Barber*, who, after twenty years of faithful, efficient service, resigned and was succeeded by *Mrs. Emma C. Marshall*. At the time of writing (1910) *Mrs. Donnelley* is chairman of the Board of Directors.

4. How is the object of this organization defined in its constitution?

ART. II. "The object of this Society shall be to aid in spreading the Gospel, and to *Christianize homes*."

5. What specification is found in the commissions given to missionaries of the Society?

"Your work shall have special reference to the elevation and Christianization of the homes of the people."

6. Why is this work of vital importance?

Because of the influence of women, and the depth and permanence of impression made upon children during the first years of their life. Women mould the minds of the children during their most impressionable years, and determine the moral tone of life, not only in their own homes, but largely in the community in which they live. If the mothers are ignorant, degraded, or in spiritual darkness, the outlook for the children is nearly hopeless.

7. Who was the first missionary engaged in the specific work of the Society, and where did she labor?

Miss Joanna P. Moore, who for some years previous to the organization of the Society, had labored among the colored people of New Orleans and vicinity, was the first missionary to represent the Society in its specific work, her appointment dating from May 1, 1877.

8. Among what races of people is the work now prosecuted?

Among Americans, Negroes, Indians, Chinese, Japanese, Swedes, Norwegians, Danes, Finns, Poles, Bohemians, Italians, Germans, Slavic races, French, Jews, Mormons, Mexicans, Porto Ricans, and Cubans.

9. What means are employed in accomplishing the objects aimed at by the Society?

The means may be classified as follows:

1. Work in homes.

2. Work in special classes and meetings.

3. Work in mission schools.

10. How do the missionaries seek to help the women and children in their visits in the homes?

1. They win their confidence and manifest their friendly interest in familiar conversation on various topics, not always religious, but such as pave the way to better things.

2. They make to the mothers such practical suggestions, and extend such personal assistance in the care of their families and homes as the circumstances render practicable, wise, and helpful.

3. They watch for or make opportunities to introduce Bible teaching, and show its bearing upon the practical duties of life, open the eyes of the hearers to perceive their need, direct their attention to Him from whom their help must come, and thus teaching the value of prayer, are usually permitted to pray with and for those they visit.

In these visits attention is also paid to the children, the missionary endeavoring, before vice has gained a controlling power over the young life, to uproot it and sow in its place the seeds of gospel truth, which, springing up, shall bear the peaceable fruits of righteousness.

4. Through the Fireside School and other methods they encourage in the home the daily study of the Bible and other wholesome literature, becoming conduct on the part of parents and children, and daily family prayer.

11. What is understood by "special classes"?

A number of our more able and experienced missionaries have organized what they call "training classes," in which women are gathered, and having been instructed in the "Way of the Lord," domestic duties, care of the sick, and humanitarian principles and methods, are encouraged to make perfect this knowledge by putting it into practice; imparting to others, in house-to-house work, in Sunday and industrial schools, and otherwise, as opportunity offers, that which they have received.

12. What is the character of the meetings held by the missionaries of the Woman's American Baptist Home Mission Society?

(1) Women's meetings; (2) children's meetings; (3) temperance meetings; (4) missionary meetings; (5) parents' conferences.

13. How are the women's meetings conducted?

The exercises usually consist of an appropriate Bible lesson, accompanied by prayer, Scripture recitations, specific instructions, and mutual conferences on topics relating to the duties and responsibilities resting especially upon women in their homes, and impressing them with a sense of their influence for good or evil upon all with whom they are associated, showing them what God wants them to be and how He will help them become such women as He shall approve.

14. What is the nature of the children's meetings?

They are to the children what the meetings just described are to the women; meetings in which the children are gathered and taught what God expects of them, and what He can and will make of them if they give themselves to Him, and seriously warned of the consequences if they refuse to hear instructions and obey the voice of God.



## 15. What can you say of the temperance meetings?

The temperance work is organized in such ways as circumstances indicate to be best, both among adults and children, and total abstinence principles are taught on gospel grounds. The missionaries teach the physiological effects of alcohol, and urge the facts that "wine is a mocker, strong drink is raging, and whosoever is deceived thereby is not wise," appealing to old and young to "look not upon the wine when it is red, when it moveth itself aright, when it giveth its color in the cup," and warning them that "at the last it biteth like a serpent, and stingeth like an adder." With some this line of teaching is effectual, with another class a better result is reached by teachings based upon 1 Cor. iii. 16, 17: "Know ye not that ye are the temple of God, and that the spirit of God dwelleth in you? If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are"; while still others are induced to abandon the habit of drinking by a consideration of the subject from the standpoint of Roman xiv. 21: "It is good neither to eat flesh, nor to drink wine, nor anything whereby thy brother stumbleth, or is offended, or is made weak," and 1 Cor. viii. 13: "Wherefore if meat make my brother to offend, I will eat no flesh while the world standeth, lest I make my brother to offend." When a pledge is called for it usually includes tobacco and profanity, especially in the work among the children and young people.

## 16. What is the character of the missionary meeting?

Here again the missionary must use her discretion and must watch her opportunity to enter the wedge, and so inform the people concerning the world and its needs as to rouse an interest and lead as fast and far as possible to the organization of missionary Societies and education in giving. They organize union Societies, in which every department of the mission field, as Christ describes it, receives attention. Contributions made for the support of representatives on the general home and foreign fields being supplemented by personal efforts in their own homes, churches, and neighborhoods. The conduct of such meetings is essentially similar to that of like Union Missionary Societies in our own churches.

## 17. In what way do schools aid in accomplishing the aims of the Woman's American Baptist Home Mission Society?

Our school work divides itself into four departments, viz.:

1. Industrial schools.
2. Sunday schools.
3. Kindergartens.
4. Co-operation in the schools of the American Baptist Home Mission Society.

## 18. What is the special use of the industrial schools?

Many children can be gathered in these schools who cannot at first be induced to enter Sunday schools or churches, and in connection with useful occupations, are carefully taught Bible truths, and trained to habits

of personal cleanliness, truthfulness, industry, honesty, politeness, and purity, as the outgrowth of true religion.

19. In what special ways are the missionaries engaged in Sunday school work?

When necessary and expedient, they organize Sunday schools, and always labor to gather into them (and the churches) all classes of people. Sometimes they superintend, but more often teach special classes. Among the more ignorant they are often the power behind the throne, the real moving and developing spirit. They also frequently conduct the teachers' meetings and arrange programs for Sunday school institutes, when necessary, instructing the people more perfectly in the way of good Sunday schools.

20. What may be said of Kindergartens?

Realizing the importance of securing a right trend in the soul of a little child, and believing that the kindergarten method, directed by the intelligent Christian teacher, was needed, the Society opened two gospel kindergartens. One is located in San Francisco, Calif., for Chinese children.

21. What is the nature of the co-operation in the schools of the American Baptist Home Mission Society?

The Woman's American Baptist Home Mission Society places in schools of the American Baptist Home Mission Society, as far as practicable, missionary teachers, who are expected to give to the girls special Bible, hygienic, and domestic instruction, and, as far as consistent with the ordinary school duties of the students, train them in personal Christian labor on the field in the vicinity of the school.

The Woman's American Baptist Home Mission Society has also supported the teachers in the Missionary Training departments connected with Shaw University, Raleigh, N. C., and Bishop College, Texas. The Training School in Texas was located at Dallas, as the work could be prosecuted there better than at Marshall, and in 1905 it was decided to consolidate the two schools at this place, as the building formerly occupied at Raleigh was required for other purposes. The Society is also, as far as practicable responsible for the location and support of such graduates as are ready for service as missionaries, and aids in the support of students. In 1910 the school at Dallas was closed, the students transferred to the National Training School in Washington, D. C. Miss Jennie Peck was made Dean of the Missionary Training Department.

22. The work of the missionaries, as described in this lesson, is seen to be one requiring high and varied attainments. How may necessary preparation be secured?

*The Baptist Missionary Training School*, organized September, 1881, and located at 2069 Vernon Avenue, Chicago, was instituted to supply this needed preparation. This school is designed to fit Christian women for missionary service in any line on the Home or Foreign field, or in church or city missions. No Christian girl ought to consider her education finished until, if possible, she has taken such a course of Bible study and

training for practical Christian work as this school affords. Colored workers receive the same training in the missionary departments already named.

[For particulars concerning these schools address Corresponding Secretary, 2969 Vernon Avenue, Chicago.]

23. Point out on the map the stations now occupied by the Society, naming the missionaries at each point, and telling their nationality, and that of the people among whom they labor.

[For information, see the list of missionaries in the number of *TIDINGS* corresponding as nearly as possible with the date of your meeting, also the last Annual Report of the Woman's Baptist Home Mission Society. A Society map is desirable, and may be obtained from headquarters. Price, \$3.50.]

24. How may information concerning the Women's Baptist Home Mission Society be obtained?

By reading regularly *TIDINGS*, a thirty-two-page magazine published monthly, at twenty-five cents per year. No club rates.

25. How may *TIDINGS* be obtained?

By sending the address and subscription price to the treasurer, 2969 Vernon Avenue, Chicago, Ill.

26. How may a general knowledge of the Home Mission fields and work be obtained?

By a careful study of the literature of the Society. Send for the *Catalogue of Publications*. Every program committee should consult this catalogue in arranging Home Mission topics for meetings of the local Society (branch or circle).

27. What name is given to women's Societies auxiliary to the Woman's American Baptist Home Mission Society, and how are they organized?

Women's Societies auxiliary to the Women's Baptist Home Mission Society are called "Branches." Information concerning organization may be obtained by addressing the Corresponding Secretary, 2969 Vernon Avenue, Chicago, Ill.

## MISSIONS AND MISSIONARIES OF THE SOCIETY.

<i>Missions</i>	<i>States and Territories</i>	<i>Stations or Headquarters</i>	<i>Missionaries</i>
General Workers .....	16.....	18.....	21
American Population in West .....	4.....	9.....	9
Mill & Mining Populations .....	3.....	3.....	5
Landing Place .....	1.....	1.....	3
Finns .....	2.....	2.....	2
French .....	2.....	2.....	1
Germans .....	12.....	16.....	21
Italians .....	4.....	6.....	11
Syrians .....	1.....	1.....	2
Danes and Norwegians .....	5.....	5.....	5
Swedes .....	11.....	14.....	14

Slavic Races—			
Bohemians .....	1	1	1
Hungarians .....	1	1	1
Mixed Races .....	1	1	6
Poles .....	1	1	1
Indians .....	4	11	17
Negroes .....	14	28	40
Spanish Speaking People—			
Cuba .....	2	7	9
Mexico .....	6	8	11
Porto Rico .....	1	2	4
Oriental—			
Chinese .....	1	1	1
Japanese .....	1	1	3
Total .....			188

## SCHOOLS, TEACHERS AND MATRONS.

Indians .....	2	4	14
Negroes .....	13	21	69
Chinese .....	4	7	14
Cuba .....	2	2	2
Porto Rico .....	1	1	3
Mexico .....	2	2	11
Alaska .....	1	1	8
Total .....			121
Total number of Missionaries, Teachers and Matrons.....			309

Seven workers are counted twice in the above numeration, making 302 Missionaries, Teachers and Matrons on the field during the year. There are on the field at the close of the year, March 31, 1910, 226.

PARTIAL SUMMARY OF WORK OF THE YEAR ENDING  
MARCH 31, 1910.

Religious visits .....	102,678
Religious conversations not included in visits .....	30,520
Fireside School, Families enrolled .....	6,858
Bible Bands and Teachers' Meetings .....	4,047
Industrial Schools and Children's Meetings.....	6,208
Sunday School Sessions labored in.....	7,162
Young People's Meetings attended and conducted.....	1,652
Women's Meetings and Parents' Conferences attended and conducted	2,212
Missionary Meetings attended and conducted.....	1,710
Temperance Meetings attended and conducted.....	390
Sunday Schools organized .....	35
Temperance Societies organized .....	19
Other Meetings attended .....	25,509